HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The AMERICAN FRIEND

December 4, 1952

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.
MWF

MY VOWS

God helping me when I fail, I give . . .

To Bigotry (religious pride, every intolerance of opinion, especially my own) no sanction!

To Prejudice (racial discrimination, segregation, stereotyping, all unequal thought or action) no sanction!

To War (all violent, disrespectful treatment, man to man, the one or the many) no sanction!

To Nationalism (my country, right or wrong, the chosen people, America First) no sanction!

To God (whose love will never stop loving, whose life and truth are for all and potentially in all) my life!

To Fellowship (the humble, hearty company of the friends of Jesus) my life!

To Service (the hand of a brother to the fallen, the bound, the hurt and hungry—to the needy brother anywhere) my life!

To Brotherhood (the universal rule of mutuality, the final Kingdom plan, beginning now, with me) my life!

By William W. Clark

The next issue will feature Christmas with an article by John J. Haramy, Arab-American Friend, on "A Visit to Arab Palestine," and Russell E. Rees on "Star Gazing."

My Vows—IX

by William W. Clark

To prejudice . . . no sanction

(Continued)

It is interesting to see how sometimes in our philosophy of life we go from a consideration of general principles to an examination of their particular applications in specific situations; and sometimes we work in the other direction, from a consideration of specific points to an insight into general principles which apply in many other areas than the one first examined. The latter process has been the one which we have been undertaking here, in the last few articles. We were considering the specific vow: to prejudice, no sanction. We find ourselves now discussing the ten basic needs of all humans at all times in all circumstances!

Perhaps you will remember how we came to this point. In discussing prejudices we were discussing the ways to solve conflicts arising from prejudices. We found that there were certain steps to be taken in the attempt to solve any kind of conflict; and we had come to the point where we were ready to try to determine, of the possible solutions, which was the best solution both morally and pragmatically. But in order to tell which solution was best, it was necessary for us to understand human nature so that we could judge what changes in attitudes and actions could reasonably be expected of the people involved in conflict. That was our point of departure for the current examination into the ten basic human needs which we have been discussing most recently.

For the sake of reminder, let me mention the needs already discussed. First was the need for a minimum amount of physical security; second, for the appropriate expression of the generative forces of life; third, for a chance to express hostility and aggression; fourth, for the response of intimates; fifth, for a flexible yet firm structure of society to which we must conform or against which we must rebel; sixth, for the chance to express one's personal will; seventh, to see one's own role in society in perspective with the roles of other men and women; eighth, for the enrichment of personality by interaction with a variety of kinds of people differing from one's self as well as like one's self. We turn now to consideration of the last two of the ten.

I. Everyone needs the sense of belonging to his group, of vital participation in his segment of society. The feeling of rejection or that of placelessness is about the hardest thing to bear, and is responsible for a tremendous amount of conflict within the individual and, spreading out from him, among all those whose destinies are affected by the overt expression of his feelings.

Perhaps you are saying to yourself, this is the same point that was brought out as the fourth one, the need for the response of intimates. Surely the feeling of rejection is most significant in that relationship. Well, you are right, of course, in that there can be a frightful sense of rejection if those who are nearest and dearest close one out. The amazing thing that history tells us, however, is that a great deal of the psychological disaster resulting from such a rejection can be compensated by the acceptance of one's group, outside the circle of intimates. A kind of transference can take place whereby the group to which one belongs plays double role, substituting for the home as well as providing the group experience. Perhaps it can never wholly make up for the loss of the most important supporting relationship in life among human beings, that of the near and dear; but it can provide substitute experiences of so high an order that maturity and a satisfying life is entirely possible for the individual. Any attempt to discover the genuinely possible as well as best solutions to situations of human conflict must bear in mind all men's need for the sense of belonging.

J. The tenth and final need is a kind of summary need, one of tremendous scope and inclusiveness. It can be expressed in many different ways, but perhaps Jung's description of it as the need for wholeness is most stimulating. No man can have a healthy and happy life unless he has a sense that he is a part of a great whole, which gives his particularity and partiality a fundamental meaning. I am sure that we who are religious would express this quickly and earnestly in another way. We would say, quite simply and sincerely, that all men need to experience communion with God, the Father of their souls. No amount of egotism is sufficient to let any man forever affirm the supreme and sole importance of himself as the be-all and end-all of his existence. There is no man alive who does not in one way or another express the requirement of seeking the meaning of his life. This is quite clearly an attempt to relate himself, relative and finite as he is, to a larger and an everlasting whole.

I should like to underline two aspects of the yearning for wholeness which seem to me particularly important. First we each require the awareness that our petty selves are related to and potentially part of a Greater Self, a Self which has completeness and universality, which is somehow "through all" and "above all" and "in all." We have to feel that there is that in the universe which responds to and gives meaning to the highest and finest within the individual and in his society. For most if not all of us (and I cannot see how anyone can be wholly adequate without this), this sense of relationship to a universal Other Self is not impersonal but rather supra-personal, that is, it gathers into itself all the best aspects of personal experience and yet gives promise of vaster vistas beyond our present experience. It is true that there is a grave danger of making God too anthropomorphic, reducing religion to superstition and making God in our

(Continued on page 406)

THE AMERICAN FRIEND - Old Series, Vol. LIX, No. 24 New Series, Vol. XL, No. 24
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD AT 22 SOUTH STATE STREET, ELGIN, ILLINOIS
ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

PERSONNEL OF THE BOARD

BUSINESS COUNCIL
James C. Matchett ..... Chicago, Illinois
Chairman of Council and Board
Edward A. Nusbaum ..... Richmond, Indiana
Secretary-Treasurer of Council and Board
Asher Woolley ..... Richmond, Indiana

EDITORIAL COUNCIL
D. Elton Trueblood ..... Richmond, Indiana
Dorothy Lloyd Gilbert ..... Guilford College, North Carolina
Ashton M. Otis ..... Whittier, California

SUBSCRIPTION RATES

Subscription Price ..... $3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.
Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.
Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 S. Eighth Street, Richmond, Indiana.

ERROL T. ELLIOTT ..... Editor
E. Merrill Root ..... Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Elgin, Illinois, under the act of March 3, 1897

Editorials . . .

Afterthoughts on the Election

THE noise that has swirled about us suddenly subsides as these words are written, on the day after election. For weeks the "big noise" thundered and reverberated. Shafts of oratorical lightning struck here and there. It seemed as if a political disaster was certain after the storm, no matter who might win. It rose to a climax during the last few days, then leveled off to a tense waiting through election day. All the night following, the radios and television sets battered at the ebbing senses of sleepy Americans.

It was a *big* show, but was it the *main* show? All the symptoms of disease and health in our body politic came out in full view during the four months before election—but they were the symptoms, chiefly.

Many times in history a presidential election was little more than shadow boxing and, in a measure, this was true in the recent campaign. Yet, whatever may be the attitudes of many of the contenders, there was a real issue in this election. It is not easily defined in words, for it is an emphasis more than a political doctrine. The real question was whether the present trends in the international and internal policies should be encouraged or abated. No matter what the campaign oratory, it was certainly not a question of whether, in a wholesale fashion, all of these policies should be reversed or even stopped. In many respects the nation is on a ratchet, so far as international affairs are concerned — it cannot turn back from the changing world and the requirements of that world to a bygone day. But it can soberly consider how to relate itself to that immutable fact.

Most politicians, regardless of their words during pre-election days, surely know that to be true. The sad part about a political contest is that both sides often tend to appeal to less than the best in the citizens. Not always is this true and not in equal measure by all participants, but it plays a large enough part in campaigning to give us all considerable pause.

It is not wholly bad that an appeal should be made to our self-interest, if indeed it is shown that the interest of all peoples is the interest of each. What we had, in the minds of the best and most sincere thinkers in each party, was either a belief, in general, in the present policies or else a belief in a conservative restraint on those policies. The real issues, not the ones most talked about, are still before us.

Whichever candidate might have won, we could still express to the President-elect our hope for his strength of spirit, mind and body in one of the most difficult and responsible positions in the world today. Mr. Eisenhower has won and we now pray for his welfare and that of the nation and of the world as they are affected by his administration. We wish for him a sense of the deeper presence of One whose reign includes the lowliest and the highest, the nearest and the most distant, all involved inextricably in the life of a new world, a world now so obviously required and so certainly on the way—*one world under God.*

As a faith this is easily stated but as a policy and practice it is difficult. The immediate choices are not always easy, but an insight and a discernment, in the light of a basic faith, are important. That faith and that discernment we devoutly wish for the new President as he takes office in January.

By-passing Our Defenses

ONE does not need to be a military expert to know that a fortress such as Gibraltar has much less significance as a military defense than it did before the coming of air power. Even air bases furnish only a fractional defense in our present air age. Other forms of defense are also discounted increasingly by those who are called experts in the science of defense and combat.

Nearly everyone, including those who feel forced to rely on military forms of defense, knows that these are not our REAL defenses. While continuing this play for superiority in weapons, many people who believe it is necessary also know that in any ultimate sense it is stupid.

Every defense that man can erect against an enemy can eventually be by-passed — every defense but one—the inner spirit of man himself. The building of this in people is a science and an art, not well learned as yet, but rapidly being recognized as our last and final line of defense. We see the idea springing up in many ways in the United Nations, UNESCO and other world agencies designed to penetrate the *real* barriers and build "defenses" where they really count.

This imaginative work does not yet occupy the focus of our attention or the major portion of our time, but it is on the beam of the future. We must get into this spiritual enterprise, for our only security lies not in the destruction of enemies but in the destruction of enmity.

Of Science and Song

THE world would be much the poorer, if not impossible, were it not for the attitude and the method of science. The ability of the human mind to divest itself of its own biases, quite measurably, to view a problem objectively, and accept the verdict of facts is a high comment on the mind.

Indeed it is of such importance that one is driven to a study of the mind and the spirit of man in which this quality exists. One then becomes absorbed in the greater quest—mind studying mind. In the nature of the case there is no conclusion to this search.

One finally stands amazed at the sheer fact of existence — the fact of a mind, and a spirit that seems to be self-evolving. He discovers that there is a dynamic, functional stock-in-trade that is *given* to him. He senses certain primal, elemental qualities, and that the quality of scientific objectivity is no more true of him than the ability to worship before an exquisite sunset. He finds that the exacting accuracy of a multiplication table is no more a part of his qualities than is a poem.

He has not *one* quality but several, and these he can use in their proper time and place. He can bring the mind to a discipline of scientific thought, and he can also stand in wonder before the Creation, of which his mind is a part, and he can sense the springs from which his spirit flows. When he does he can sing and his song can carry truth as surely as does his scientific treatise.

E.T.E.

Unity Within Diversity

The Miracle at Oxford

By Howard E. Kershner

AT OXFORD were gathered well over 1,000 Friends from about 30 countries in all parts of the world—brown, yellow, black and white. There was enormous diversity of language, education, experience, customs and culture. It was a United Nations in microcosm. The astounding fact of the conference was the degree of unity, understanding and goodwill existing among these so highly diverse people.

There was indeed an ocean of difference and diversity, but over it flowed a much greater ocean of similarity, understanding and concord.

Such differences as developed were in the realm of means to attain common objectives. There was little, if any, difference in the latter.

The writer was perhaps the focal point of one of the sharpest differences in the conference. He expressed his point of view, not only in two study groups, but in two short messages to the whole conference, one of which was as follows:

The Society of Friends has been fairly successful in demonstrating the importance of love and goodwill as the basis of satisfactory human relationships.

It becomes increasingly evident, however, that present problems cannot be solved by the attitude of the heart. Great skill and technical competence are also necessary to deal successfully with war, inflation, unemployment, poverty and government.

War cannot be ended by loving one's enemies and refusing to fight. Inflation cannot be stopped by price and wage controls, taxation and increased production. Poverty and unemployment cannot be overcome by kindness and sharing one's wealth. Big Government with resulting coercion and slavery cannot be curbed by goodness.

Howard E. Kershner grew up in Kansas. He was formerly Clerk of New York Yearly Meeting. He is President of the Christian Freedom Foundation, founder and editor of its fortnightly journal, Christian Economics. He has spent many years in child feeding and relief work.

To solve these problems a thorough comprehension of how wealth is created and distributed is essential. We must know how to maintain a sound fiscal system not subject to inflation. Government must be confined to its legitimate functions and divorced from the regulation of the economic life of the people.

It is important to be kind to a man whose house is on fire, but it is far more important to put out the fire. Unless Quakerism and Christianity can contribute to the solution of these pressing problems, it is difficult to see a future for our faith. Nostalgic recollections of the valiant sixty will not speak to present conditions.

St. Paul said: "And this I pray, that your love abound more and more in knowledge."

St. Peter said: "Add to your faith virtue, and to your virtue knowledge."

Without minimizing the importance of a loving heart, let us address ourselves to the study of these questions until we acquire competence to speak to them. When we do, the world will be eager to listen. There is a great people to be gathered when we are able to speak authoritatively and confidently about the solution of these pressing problems which so sorely beset them.

It is not expected that Friends are ready to announce conclusions in these realms, but we do stress the importance of earnest and continuous study in these fields to the end that we may be used of God for the relieving of human suffering that comes from the lack of understanding of economic law. May not the next great step forward for our Society be that of making an important contribution in this field?

Many Friends expressed their approval of this point of view to the writer personally, but there was no official recognition of it either in the study groups or by the whole Conference.

This difference of view, however, and others which arose during the Conference did not disturb the good will and unity which seemed to pervade all sessions.

By chance, in the closing session of the Conference, the writer sat next to a Friend who held an opposing view. The two of us had differed sharply as to method. Although our difference had not developed any lack of unity, or even a suggestion of intolerance or ill will, as we sat through the deep spiritual experience of the closing session I am sure we both felt the ties of understanding and friendship drawing us more closely together.

This, then, was the miracle of Oxford, the unity and the diversity. We did not agree as to methods, but we were united in our determination to seek and to follow the will of God. I have seldom felt such a melting together of human hearts in common dedication as I am sure all Friends experienced as we stood together and sang Whittier's great hymn "Dear Lord and Father of Mankind" during the closing moments of this greatest of worldwide gatherings of Friends.

Unity is basic. As long as it is maintained there is hope of progress as to means. But if unity is lost, all is lost. Oxford reached this priceless goal of spiritual accord.

I dislike the word "Fundamentalist" as much as I dislike the word "Modernist." I always decline to be labeled by either designation. My own position is that of holding the Evangelical faith in its fulness.

I feel very often that a hindrance to the work of the Kingdom of God in the world, perhaps greater than that which is called Modernism, is that of a dry and dead orthodoxy content with intellectual acceptance of the doctrines of the faith while yet devoid of its spirit and life.

I have long been convinced that we gain nothing by attacking either the naturalistic tendencies of Modernism or the formalism of Orthodoxy. There is one thing for us to do and one only, which may be expressed in that simple and yet sublime formula, "Preach the Word."

G. Campbell Morgan in
This Was His Faith (Revell)

Religious Leaders Hail United Nations

Protestant, Roman Catholic and Jewish leaders lauded the United Nations as our best road to peace but warned that it can bring peace only if men and nations sincerely work for it.

Statements commemorating United Nations Day (Oct. 24) were issued by the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church and president of the National Council of Churches; Dr. Raymond F. McCoy, president of the Catholic Association for International Peace and member of the Executive Council of the U. S. National Commission for UNESCO, and Dr. Maurice N. Eisendrath, president of the Union of American Hebrew Congregations.

Bishop Sherrill reminded critics of the UN, there is "no magic formula that will solve the world's problems, but ourselves." He pointed out that "the UN can go only as far as its sovereign members are willing to go" and "the successes of the U.N. are our successes, and its failures are our failures."

Dr. McCoy declared that "lasting peace will be achieved only when all nations recognize that they themselves are subject to the moral law as embodied in just international agreements."

No one was ever argued into being good.—Howard Brinton

Churches Meet on World Level

By A. Ward Applegate

A. Ward Applegate is minister of the Wilmington Friends Meeting and prominent in the work of the Five Years Meeting.

THE third World Conference on Faith and Order was held in Lund, Sweden, from August 16 to 27. It was preceded by a similar one held in Lausanne, Switzerland, in 1927 and the second one in Edinburgh in 1937.

Preston Roberts, from Friends General Conference, Howard Brinton, for Friends from Philadelphia and vicinity and Ward Applegate from the Five Years Meeting, made up the Friends delegation from the United States. English Friends were represented by Percy Bartlett and Irish Friends by Sylvia Green. Amelia Norlind, Swedish Friend was present as a consultant.

The Edinburgh Conference appointed a "Continuation Committee" which was almost completely frustrated by the war from 1939 until its close in 1946. As soon as communications were established following the war this committee became active in plans for the conference which was held this year. Those plans included printed reports on two important studies, The Nature of the Church, and Ways of Worship, which became more or less the "text books" for the work and discussions of the Lund Conference.

The nature of these publications seemed to have some influence on the church bodies when they named their delegations for Lund. In the main, certainly from the standpoint of participation, the conference was made up largely of Archbishops, Bishops and theological professors. There were a few pastors.

The most encouraging factor in the ten days of ecumenical discussion was the evident determination of every delegate to keep the discussion, however divergent the views expressed, on a constructive and unity finding course. Bishop Hans Lilje of the Evangelical Church in Germany, and Marcus Ward of the Church of South India, were the chairman and the secretary respectively of the section on Ways of Worship in which I worked. They devised a program of action which was accepted by the group. It clearly indicates the intention of the Faith and Order Section of the World Council of Churches to find unity in the Church, the Body of Christ. This was expressed as follows: (1) "I agree with you, therefore I desire fellowship with you. (2) I do not agree with you, but I see your point of view. Therefore I desire fellowship with you. (3) I do not agree with you, and I do not see your point of view. But, since in Jesus Christ no differences are insuperable, I desire to maintain fellowship with you."

The work of the Lund Conference resulted in printed reports which list certain important areas of agreement and also areas of disagreement. The future may be employed in a program that will enlarge the first area (above) and keep whittling down the second. We shall be at it a long time but if we persevere we shall reach the ultimate aim of unity in the Body of Christ.

In the plan of the Lund Conference no point of divergence was too small to claim attention. When the *first* draft of the report from the section on Worship came in it included the following sentence (referring to Word and Sacrament): "Both are necessary to the fullness of Christian Worship." But in the final draft these words are missing and there is an important addition—"The members of the Society of Friends testify to the same experience through corporate silent worship and lay ministry arising therein." Both Howard Brinton and I took active part in the discussion.

The Thursday morning worship for the whole conference, by invitation of the committee, was arranged by Friends so as to approximate a worship meeting held on the basis of silence.

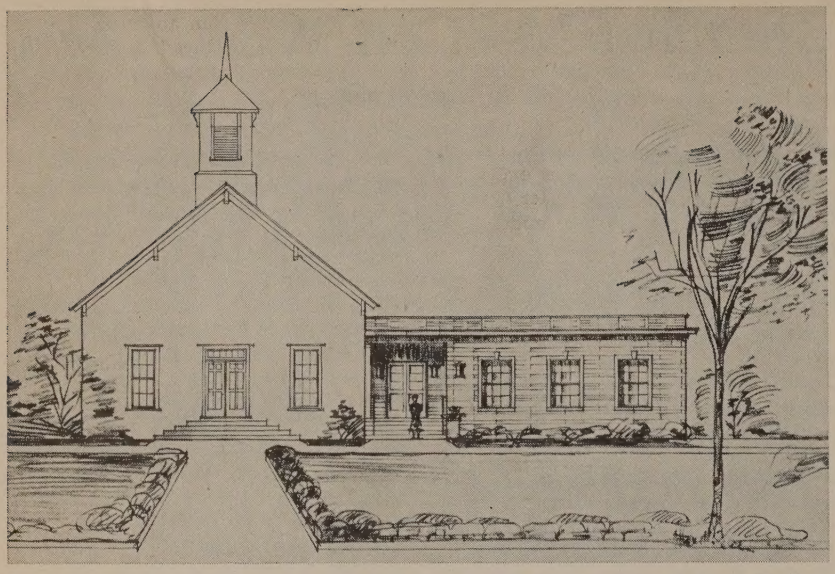
Preston Roberts and Percy Bartlett were chosen for the Continuation Committee after Lund.

The next meeting of the committee will be held in Evanston in 1954.

WHO'S BUSINESS IS IT?

I was giving some addresses at a state university when a certain naval officer invited me to visit a great ordnance plant. I saw there the twelve and fourteen-inch guns, enough electrical aiming and firing gadgets to rearm every ship in the American Navy. As I looked at those great death-dealing instruments, I said to him, "Captain, are you going to use these things some day?" He replied, "I don't think that is my business, Dr. Evans. That's up to you religionists." I said, "Wait a minute. You can't pass the responsibility to me that way! Building a kingdom of peace and righteousness is as much your task as it is mine."

Louis H. Evans in
The Kingdom Is Yours (Revell)



Projected plans for expansion by the West Newton Friends Meeting, Western Yearly Meeting, on their 125th Anniversary

WEST NEWTON FRIENDS

One hundred and twenty-five years of Quaker tradition were commemorated on Sunday, October 26, at West Newton (Ind.) Friends Meeting when its anniversary was observed at special morning and afternoon services. The past and the future were joined in the present when ground was broken for an annex to the meetinghouse.

Glenn Reece, Superintendent of Western Yearly Meeting, delivered the anniversary sermon at the morning service. A basket dinner and historical review preceded the ground-breaking ceremony, which was led by Sumner A. Mills, trustee and chairman of the Building Committee. The first spadeful of earth was turned by G. P. Newsom.

A highlight of the day's program was the messages of several of the past ministers who returned for the occasion. They were Leslie and Ethel Bond of Fountain City; Adaline Christie of Washington, D. C.; William Cleaver from Carmel; Ada Brown, whose late husband, Albert Brown, was the first salaried minister of the meeting; and Marguerite Carter, widow of James D. Carter.

Another feature of the day was a display of old pictures, antiques and other mementoes of the past, planned by Kate Barnett and Bertha Black.

The minutes record that on the second day of Sixth month, 1827, Fairfield Monthly Meeting of Friends granted a request of "Friends living on Landers Creek and thereaway" to establish a preparative meeting to be called Easton. In 1878, according to the records, the name was changed to West Newton, which has existed as a separate monthly meeting since 1941.

JUVENILES BY QUAKER AUTHORS

NO MORE TONSILS, by Ellen Paullin (ages 4-8) $1.00
A real little girl's friendly experience in hospital; told in story and photographs.

GUSTA, by Sally Kelsey (ages 4-10) $1.00
48 charcoal drawings by Luman Kelsey.
The story of a small boy in the Virgin Islands.

THOSE FUNNY GROWN-UPS, by Helene Scheu-Riesz
(of Wider Quaker Fellowship)
Large, $1.00; Small 25c
55 cartoons by Frederick Jahnel. A child's-eye view of the way grown-ups behave.

STAR DOLLARS .....$ .25

KING THRUSHHEARD ..... .25

THE GOOSE GIRL ..... .25
by Helene Scheu-Riesz (ages 8-12)
Grimm's folk-tales expanded to little mystery-plays in verse.
The three bound together $1.00

COWS, CATS, CAMELS, by Anna L. Curtis (ages 4-10) ....$ .25
Fact and fantasy in verses for children.

STORIES OF THE UNDERGROUND RAILROAD,
by Anna L. Curtis (ages 10-14) $2.00
Quaker deeds in helping slaves to freedom.

THE GHOSTS OF THE MOHAWK, by Anna L. Curtis $2.00
Stories of pioneer and colonial days. Publication date, Jan. 2, 1953. (ages 10-16)

ISLAND PRESS COOPERATIVE, INC.
470 West 24th Street, New York 11, N. Y.

MY VOWS

(Continued from page 402)

own image; but it is also true that there is danger of reducing God to something which is sub-personal and less than the best which we know.

Second, we have to have a sense of a moral order in the universe with which we cannot tamper. There are sound insights in the relativistic point of view, a caricature of which is so widely current in today's world. The caricature, however, is such a distortion that it is vicious. The feeling today in many quarters is that nothing is sure, no standards hold fast perennially, and the only principles which need guide a man are the principles of expediency. A true relativism recognized that all standards and principles are relative, certainly; but to what do they relate? To the will of God. True, the will of God cannot be caught in a hard and fast moral code and all our attempts to do so are only approximations of God's will. True, our codes change and develop as our understanding of His will grows. But He is the same yesterday, today, and forever, and His standards never change "because He cannot be untrue to Himself." The Whole universe is a result of His creative purpose, and thus it is shot through with His immutable moral order and natural law. Without the sense of this, we are frightfully insecure.

REPORT FROM INDIA AND PAKISTAN ON SELF-HELP PLANNING

Willis Weatherford and Kay Beach, on behalf of the American Friends Service Committee, visited India and Pakistan to survey possibilities of self-help projects in which Friends might assist. Kay Beach, most recently home, reports as follows:

I was very much impressed by the great opportunity which exists in almost any place in the underdeveloped areas to do something, to help constructively with social and technical assistance.

One of the basic troubles seems to be that there is hardly any sense of community responsibility throughout these areas — a lack of experience in group action for the good of the village. It is easy to understand why. Those who are so poor that they hardly have enough food for their own family cannot see how they can share anything outside their family. Yet it is among the poorest people that there is the greatest need for group cooperation, in order to conserve the very meager resources they do have.

It is important that a project be one which the people themselves want and need, not a project which is the outsider's idea of a solution. If we can offer a little correct technical information and equipment so that the village people succeed with the first projects they want and work for, they will be inspired to try again.

The village people appeared very much interested. Public meetings were set up in the villages. Usually these were informal speeches. With the help of interpreters, we talked with the people in perhaps a hundred villages.

As a result a pilot project has already been set up by the Service Committee in the state of Orissa, India. This will involve social and technical assistance to encourage village activities in agriculture, public health, education, and village industry. A second project, in Rasulia, Madhya Pradesh, will be a similar all-around program sponsored by the Friends Service Council of London and AFSC with the school, the farm, the consumers' cooperative, and the hospital already developed by the British Friends as the basis of an expanded extension program.

It is hoped that a similar project can be started in Pakistan, but as yet implementation of plans has been held up for lack of funds.

Kay and Willis were touched by the hospitality with which they were received throughout the two countries. Everywhere they went they were greeted with cordiality and entertained with kindness.

JOURNAL OF LUCRETIA MOTT

Now and again it is given to some people to accomplish certain advances in our social order outside of what seems to be their normal sphere. Lucretia Mott, who lived in the nineteenth century, had a normal life in every respect as a married woman. Her Quaker faith was her birthright. In middle life her convictions about slavery, added to her gifts of religious insight and vocal expression, caused her to be selected as one of a few women delegates sent by the Society of Friends to attend the world Anti-Slavery Convention in London in the year 1840. She found herself called upon to defend another conviction which her Quaker faith had recognized: that women had an equal responsibility with men to be concerned and participate in all causes which are the practical expression of the Christian way of life.

When it is given to a person to see injustice with a blinding light and to have the common sense to see how justice can be achieved, then there is no other course than to pursue those leadings until the need is no longer there. Lucretia Mott was caught in a concern and had the spirit to affect the lives of others. As a wife and a mother it would seem her destiny was already set, yet she saw a responsibility for all women as a part of her total work in the world.

Frederick B. Tolles has edited her journal for the period 5 mo., 7th, 1840, to 19 mo., 26th, providing an adequate introduction in Supplement No. 23 to the *Journal of the Friends' Historical Society*. This paper-backed volume of 86 pages may be had from 302 Arch Street, Philadelphia 6, Pa., price $1.00. There is no better way to learn how hard causes are won in the world than by reading the journals of those who changed the public opinion of their time. This writing has the added merit of showing how women, who cannot work as professional people do nevertheless have the power to change the world if they are courageous and are willing to suffer. — Pauline Trueblood

BOOKS BY FRIENDS

POEMS, by James E. Dickinson .....$ .25
A group of charming and uplifting verses by an English Friend.

THE QUAKERS TAKE STOCK, by Anna L. Curtis
Paper, $1.00; Cloth, $2.00
The work of American Friends Service Committee from its beginning through World War II.

IN OUR MIDST, by Robert M. Hazelton $3.00
Mysticism made intelligible; illustrated by Spiritual Adventures of three oldtime Friends.

MYSELF THE CHALLENGER, by Ida C. Knapp $2.25
(of Wider Quaker Fellowship)
Religious philosophy springing from a joyous faith in God.

WINTER SOLSTICE AND OTHER POEMS,
by Winifred Rawlins $1.50
"Her work sings and shines."—E. Merrill Root.

WILL YOU MARRY ME? Edited by Helene Scheu-Riesz
(of Wider Quaker Fellowship)
Paper, $1.00; Cloth, $2.00
Letters of proposal from 1035 B. C. to the present.

THE WAY OF THE SPIRIT, by J. Jay Watson
Leaflets, 10c each; 10 for $1.00, plus postage.
The spiritual overflow of a loved New York Friend.

PILGRIMAGE OF PROTEST, by Caroline Foulke Urie ..$2.00
A veteran fighter for peace tells of her Quaker childhood and the beginnings of her pilgrimage.

VENDEMMIA, by Caroline Foulke Urie $1.50
36 poems which faithfully record the poet's long, well-rounded life.

ISLAND PRESS COOPERATIVE, INC.
470 West 24th Street, New York 11, N. Y.

Anne Frank: The Diary of a Young Girl; Translated from the Dutch by B. M. Mooyaart-Doubleday, Introduction by Eleanor Roosevelt; Doubleday & Company, New York; 285 pages, $3.00.

"Out of the mouth of babes" is exemplified in the diary of Anne Frank, who, because of her Jewish ancestry, spent two years in hiding with six other persons in Nazi-occupied Holland during the war. For the two years between thirteen and fifteen she kept this diary. It vividly depicts the struggle of an adolescent as she tries to find her way to maturity and independence, as well as the alternate pettishness and nobility of a persecuted people. Her close and exclusive association with the other six persons in the hiding place, who included her father, whom she passionately loved, her mother, who did not understand her, and the older boy with whom she had an adolescent love affair, intensified her growing-up experiences. Her integrity, her insight into her own mind, as well as her keen understanding of her associates, her skill in analysis of their character and her own adds to the enjoyment of the book as well as to its value. This is the kind of true document that John Hersey invented for his *The Wall,* a study of the Jews of Warsaw under the occupation.

William J. Reagan

The Arab Refugee Problem, by Joseph Schechtman; Philosophical Library; 137 pages; $3.00.

This is a carefully documented volume covering the flight of Arab refugees from their former home in Palestine and the efforts made during the past four years to find some practical plan for the re-location of these homeless Arab folk.

The first part of the book, covering the flight of the Arabs from their homeland, is an excellent example of the fact that an almost perfectly documented record may, and in this case does, fall far short of revealing the actual facts. Human actions speak much louder than well chosen words. It is doubtful if the statements of either Arab leaders or Jewish leaders had much influence once the evacuation of Haifa was started.

The chapter on the "custodial care" of Arab property does not tell all of the story. Some of this took place when I was on the ground as an observer. One must recognize that following war there is no real justice. That is a part of the tragedy of the situation.

The last part of the book is a fair and just statement of what took place, and is taking place, in the efforts to re-settle the 750,000 Arab refugees. However, it does not reveal the fact that the Israeli government does not always speak for certain minorities within the Jewish state but the attitude of these minorities is well known to the Arab world. The solution to the problem of displaced persons in the Near East, both Arabs and Jews, is more complicated than the author would lead us to believe. I am convinced that there is a way to solution, but neither Dr. Schechtman nor the Clapp Mission has found it.

Levinus K. Painter

Quaker Worship, by Gladys Wilson; Bannisdale Press, London; 96 pages.

Quakerism's outstanding claim to distinction is its worship. All of its distinctive testimonies and service stem from its worship.

This is one of the very few books ever written specifically on the subject of Quaker worship, and it has gathered together a significant collection of quotations on worship from the writings of many Quaker leaders throughout our 300 years history.

"The fact which is so striking in all the writings of the early Friends is that they really did believe in the guidance of the Holy Spirit, especially in corporate worship. They went to Meeting in expectant faith, ready to wait patiently, sensitive in their response to the Spirit's least movings within them, bold in their dependence upon it, and joyous in their certain experience that all this was justified by events."

Gladys Wilson points out that during the first seventy-five years of Quaker history, meetings for worship were filled with the power of the Spirit; there was an active spirit of evangelism—the spreading of the good news. But for the next hundred years the meetings for worship began to decline. "It was in this shift of attention from 'the power of the Lord' to the emptiness of man that Quaker worship ceased to be pentecostal in character, and the moving of the Spirit became largely paralysed."

David O. Stanfield

POETRY CONTRIBUTORS

Lucile Coleman, 166 Park Avenue, Port Richmond, Staten Island 2, N. Y.

Fleta Pierce Newlin, 614 S. Courtland, Kokomo, Indiana.

SIC SEMPER TYRANNIS

Day grays, light fades, night hides
Ruby, sapphire, emerald, golden gleam;
Through the muffled dark, a giant strides,
Marking harvest wealth for his regime.

Light spreads, night pales, day brings
Sun to polish autumn jewels bright,
But sunny hours and blue-skied days have wings
And Winter pays a visit every night.

Day will shrink, night grow, the year will die,
The stealthy visitor a tyrant reign;
But seeds for his defeat are sheltered by
Earth's scattered wealth which was not spent in vain.

Fleta Pierce Newlin

OBLIGATIONS

A rosebush must be watered—
Then it grows.
A forest fire untended . . .
And who knows
How far its scorpion fingers
Will be spread?
A roof unmended—
The house is forfeited.
Obligations are the rhythms
By which we live,
By which we learn
For what we take—
We give.

Lucile Coleman

PRESERVE THE FOUNDATIONS

By Millard Jones

If the foundations be destroyed, what can the righteous do?—Psalm 11:3.

Foundations are important. No matter what the structure is to be, it can be no stronger than the foundation upon which it is built. Whether it be a life, a nation or a civilization, the strength of its foundation more than any one other thing determines its permanence.

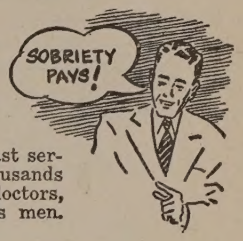
Jesus saw that and called attention to it in the closing paragraph of the Sermon on the Mount where he told of the man who built his house on the sands and the storm came, the winds blew, the rain beat upon it and it fell because it was not securely founded. There was the other man who built his house upon a rock. The storm came, the winds blew, the rain beat upon it, and it stood because it was firmly founded.

There are three fundamental and basic foundation stones in American life. They are in the form of institutions—the home, the school and the Church. Through these institutions we seek to integrate life, to unite personality, to build our civilization. These three institutions are of vital importance to America.

There is an institution in American life that strikes directly at these basic foundations: the traffic in alcoholic beverages. It has as its chief result the disintegration of life. In the individual, beverage alcohol brings about disintegration: in the controls of life and conduct, in the breakdown of coordination of mind and muscle, in the loss of moral and spiritual perspective, in the growth of a self-centeredness which brooks no proffer of help from family, friends or Church. The continued use of beverage alcohol may ultimately result in the complete disintegration of life.

In the home alcoholic beverages tend to bring disintegration. The use of them results in many instances in financial ruin leading to the breakup of the family and the home. The appalling divorce rate in America can, in part at least, be laid at the door of the liquor traffic. I had a letter in my files in Minnesota, from a judge of the district court in which he said that on the basis of his court room experience and observation, at least eighty-five per cent of the divorce cases coming to him for trial were cases where alcoholic beverages played a part. From other parts of the nation trial lawyers, jurists and social workers have been trying to get this danger within the realm of our consciousness and concern. Alcoholic beverages have a definite disintegrative influence upon the home and family.

IF YOU *don't* DRINK... HERE'S YOUR CHANCE TO SAVE ON AUTO INSURANCE!



If you don't drink—Here's the good news. There is at last one automobile insurance company in America that insures total abstainers only. And this is the Company! A preferred insurance rate is offered by us to those who do not use alcoholic beverages. Thousands of policyholders now benefit by our dependable protection, low rates and fast service on claims. Among our policyholders are thousands of prominent ministers, school teachers, lawyers, doctors, college professors, political leaders and business men.

In the congested high speed traffic of today the use of alcoholic beverages is a known hazard. The National Safety Council says that one out of every four fatal traffic accidents involves alcohol—that means 8,000 people killed last year—scores of thousands of others injured and millions lost in property damage. All this costs money—money that insurance companies have to pay out in claims—money that policyholders have to first pay in premiums.

And that's why this Company was organized. It was organized by prominent temperance leaders and competent experienced insurance executives for the exclusive purpose of offering auto insurance at lower rates to those who do not use alcohol. Are you a safe non-drinking driver? If so we extend to you an invitation to join with the thousands who now insure with us. Even if your present policy does not expire at this time write today for full details. Then you'll have all the information when you need it. Mail the coupon now. There is no obligation.

ACT NOW — USE THIS COUPON

Please send me complete information about auto insurance for total abstainers. I understand there is no obligation. AM FR-1152

Name.....

Address.....

City..... State.....

Age..... Occupation.....

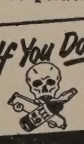
What is the age of the youngest driver in your household?.....

Make of car ..... Year.....

Body type ..... Model (series).....

Expiration date of present insurance .....

SAM MORRIS, PRESIDENT



PREFERRED RISK MUTUAL INSURANCE COMPANY

2506 Grand Ave. Des Moines 12, Iowa

"America's Only Total Abstainers Automobile Insurance Company"

LAURAMOOR HOME

Room with board at Lauramoor Home. References required. Address inquiries to Mrs. W. W. Reller, 812 W. Main St., Richmond, Ind.

Our World Missions . . . .

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

CUBA AFTER THIRTY YEARS

Recently Charles C. and Bertha Haworth went to Cuba at the invitation of the Holguin School to aid in the commemoration of the Fiftieth Anniversary of the establishment of the school. Charles Haworth was its founder and first principal. After thirty years of absence from the Island he has noted many changes and great progress in the development of the country. Some of these he has mentioned in the following interesting article.

IT WAS a blessed privilege to be permitted to visit Cuba after an absence of thirty years. We left Miami, Florida, at 7:20 Saturday morning, August 16, on a Clipper plane and reached Camaguey, Cuba, at 9:00. At 10:25 we took a bus which speeded us over the Cuba Central Highway to Holguin, where we arrived at 2:00 p.m. Two hours later we took a taxi for Banes reaching there about 6:00 o'clock. The next day we attended the dedication of their beautiful new meeting-house. It was an inspiring service attended by over 400 persons, delegations coming from all our churches.

All this trip brought vividly to our minds the wonderful progress which has been made in the last thirty years. As we sped along the highway we passed the Cuban palm-thatched country homes of the farmers, with their small cultivated fields of bananas, yucca, corn, etc., much as we used to see them, but now larger. We also noticed the good modern homes on some farms. Now and then we saw by the wayside a modern concrete building marked Rural School with a teacherage attached. This was a real sign of progress. On the highway we met huge trucks with great loads of bananas bound for the cities. We also saw the creaking ox-carts, and ponies with pack saddles loaded with farm products which were being taken to a neighboring town. The old and the new were mingled together.

We were permitted to visit all the established meetings in Cuba, nine in number. We spent at least one Sunday, and most of a week, in each of the four mission stations: Gibara, Holguin, Banes and Puerto Padre. We lived in the homes with the pastors or teachers, and in the villages, in the homes of some of the members. Thus we got to see the work and know the workers intimately.

We were impressed with the ability of the leaders as well as of the members, and also with their consecration and devotion to the work of the Church. They impressed us as "convinced Friends." In the five village meetings, though there are no resident pastors, they carry on their own Sunday Schools, and in some places a day school. The pastors, or their assistants from the four main Churches visit them and do the preaching. Quakerism has taken root and become indigenous in Cuba. They have found salvation and satisfaction in Jesus Christ, their Lord and Savior. He is all and in all to them. We were very richly blessed as we partook of their kind hospitality and enjoyed Christian fellowship with them in their meetings and in their homes. The bonds of Christian love established many years ago were renewed, strengthened and made more precious.

The schools at Holguin and Banes have surpassed our fondest dreams of forty and fifty years ago. These two are fully accredited to prepare the pupils for the Cuban degree of Bachelor of Arts, which is conferred after four years of study beyond the grades. Religious exercises are conducted in the morning in each room. A more complete religious instruction is given for an hour at least once a week. Also large day schools, with a few boarding pupils, are conducted in the other two stations. The teachers are earnest, devoted Christians who are doing a great work.

As we talked with the pastors and others, they said their greatest need is a place for the preparation of workers. They have a live, evangelistic spirit. The harvest is great, but the laborers are few. Shall we not pray to the Lord of the harvest to send forth laborers into His harvest?

When we spend as much on missionaries as we spend on brave Marines; when you and I give as much for brotherhood as for battleships; when we spend as much on Bibles as on bombs; when we are as alive to spread the Gospel of Christ as the Communist is to spread his cause; when we put first things first, then God will relieve us of this burden, and we will be on our way.

Louis H. Evans in
The Kingdom Is Yours (Revell)

The religious emphasis on responsibility is indispensable if liberty is not to become license. In this sense, religious freedom is the keystone of the arch of human rights.—Richard M. Fagley.

Our Goal and Our Progress

Friends of the Five Years Meeting have united in a world wide service for Christ and His kingdom.

Where We Serve

This service reaches from the doorstep of every home and from every Meeting of the Five Years Meeting to the homes and Meetings of Africa, Cuba, Jamaica, Jordan, Mexico and our Tennessee mountains.

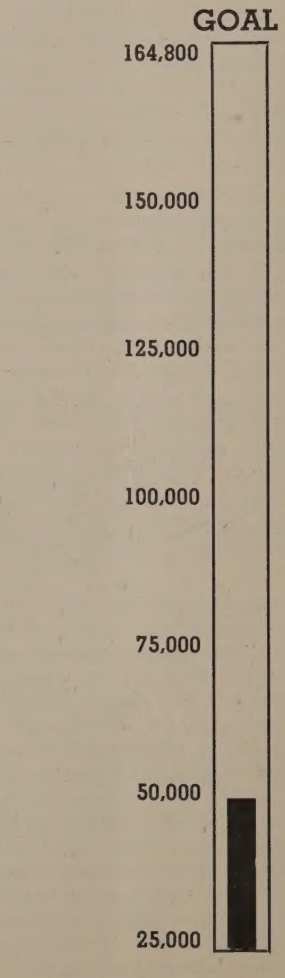
How We Serve

This requires the best that we can give in the field of Christian Education, Evangelism, Missions, Peace and Public Morals and home cultivation work.

Why We Serve

We can lift the level of financing, both in our home Meetings and in those abroad as we unite our faith and our work in common effort through the United Services Budget of the Five Years Meeting. Under Christ we must be a channel of His redemption at home and abroad.

Support the United Services as an important part of our answer to His call!



The Sunday School Lesson

Prepared by Russell E. Rees

For December 28—
Wise Men Seek Jesus

Matthew 2: 1-12

Much art and poetry have been inspired by this story of the three wise men. The actual details are so meager that we are left to use our imagination as to who they were and what they were seeking. The central fact is that they were Seekers, hunting as men have always done, for the True Word, the inner meaning of the life of man. "A life without a search is no fit life for a man." Complacence is one of the deadly sins. What man knows is wonderful, but what man does not yet know is challenging.

One of the groups from which Fox drew his early followers was known simply as the Seekers. They believed that God had ever new insights to reveal to man, and they were bound together in the diligent search for this new truth. Like Walt Whitman they could say, "Afoot and lighthearted I take to the open road."

Matthew personifies this search in the story of the wise men. It was not the Jew alone who was engaged in the search. Men from many lands had been keeping vigil also, watching the skies and the passing panorama of events for some indication of the new word of the Living God. And when they heard of the birth of one who was to be King of the Jews, they came to see if this was the Event of the ages.

The purpose of the story is plainly to say that Jesus was more than a Jewish dream, that He was the fact toward which all other facts had been pointing. Later John was to call Him the Logos, the Word, the unnamed reality toward which Greek thought had also been pointing. Matthew is chiding his own people for failing to see what wise men of other nations had seen so plainly.

Herod is cast in the role of villain, the foolish one who thinks the new truth can be destroyed by murder. He is the one who dreads the new Word, wanting to cling to his personal pleasures and position. He is a non-seeker, the opposite of the wise men. "Nature," says Emerson, "is not slow to equip us in the prison-uniform of the party to which we adhere."

Jesus is of course the pearl of great price, the treasure hid in the field, the Word made flesh. And the wise men recognized Him as they came to Bethlehem, and fell down and worshipped Him. And lest a brutal king should destroy the new-found treasure, they "departed into their own country another way."

No greater drama has been written than this one. It has perpetual elements of truth in it. The wise men of the earth are always seeking for God's new word for their generation, sensitive, alert, persistent, humble. And always there are those who for selfish reasons want to kill the infants of new revelation. Their selfish desires make them heartless and brutal. They have tasted the old wine, and they say it is good enough. And the soft, gentle Babe, seemingly so fragile and weak, but in reality so strong, is He who always eludes their schemes, and lays siege to the entrenched evils of the world.

This is the Divine-human drama, in which God offers His truth supremely in a babe of Bethlehem. Men of all nations, races and times have, in their search for Truth, come at last to His manger. Some men would slay the infant, some would worship. When the self-giving God comes, men's destiny turns upon the question, are we the Seekers, the wise men, or the obstructors, the Herods who would crush out the new incarnation of the Living God?

Questions:

Do you have any bias toward truth because of who announces it? How do men show their hostility to Christ today? Would you call yourself a Seeker? How do you show it?

For January 4—
Tracing Character To Its Source

Matthew 15: 29-38

In London last summer we saw many places where bombs had fallen during the war, and from the street it appeared that the damage had all been cleared away. The facade of the building fronting on the streets had been partly repaired, the debris had been removed from the street, and outwardly it semed that normal conditions had been restored. But if one walked around behind the wall one saw the old debris still there as it had been following the blitz. Restoration was only on the surface.

One of the familiar sayings of Jesus had to do with a similar condition in the lives of men. "Now ye, the Pharisees, cleanse the outside of the cup and the platter; but your inward part is full of extortion and wickedness." A very harsh statement is recorded, in which Jesus said, "Ye are like whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness." Still again He said, "A corrupt tree cannot bring forth good fruit."

Jesus was most persistent in digging down to the root of right behavior. The beatitudes do not deal very much with mere outward behavior, but insist upon discovering underlying motivations. This is followed by examples of certain behaviors. Murder is indeed wrong, but it is anger, contempt, hatred that are really wrong. If one does not murder but still hates his fellowman, he is like a building the facade of which is restored, but behind which the debris of evil is still scattered.

The whole of the fifteenth chapter of Matthew should be read in order to catch the significance of the lesson. The concern of the Law was primarily with ceremonial defilement. Jesus was concerned with inner defilement which might still remain after the law had been fulfilled. For example, one might outwardly honor parents, and then take advantage of some exception permitted by the law and deny them care and comfort. One could be fastidious in observing the dietary requirements, and be evil in spirit. "Out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, railings."

This lesson speaks in the language of Friends, for we have been impatient with "ceremonial cleanness." We have ceased to use the traditional symbolism of the church, not because it is bad in itself, but because it does not reach the root of the matter. The washing with water does not cleanse the spirit of man. The partaking of the Eucharist does not make a man ethical. And the clean heart and the moral purpose are the ends to be sought. "Circumcision is nothing and uncircumcision is nothing, but the keeping the commandments of God."

Luccock says that many Christians are suburbanites, dwelling in the outskirts of the city of God, but not really living in the city itself. The suburbanite wants the advantages of the city without sharing responsibility for it. But in terms of the city of God it is impossible.

Questions:

Can you tell why you do not go along with the majority in the Christian Church in the matter of the sacraments? What vital testimonies are Friends preserving by insisting upon the "Inwardness of religion?"

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

R. Ernest Lamb, on his way recently toward California, addressed University Friends Meeting at Wichita, Kansas, and stopped at Albuquerque, New Mexico, to review the new work being done there by Friends of Nebraska Yearly Meeting.

* * * *

At the recent Convocation of Earlham College a chapel program was devoted to training for the ministry. A. Ward Applegate presided and nineteen young men who are in training for ministerial service were introduced. Earlham is giving serious attention to the training of leadership for the Church.

* * * *

In the past eight years the Heifer Project of the Church of the Brethren has moved about 12,000 heifers and goats from the United States to twenty-one other countries. Friends, through cooperation by the Rural Life Association in this project, have thereby helped in supplying milk to more than 100,000 children.

* * * *

With A J. Muste of the Fellowship of Reconciliation, Professor Neal Hughley of North Carolina College and James Mattocks, Friend of North Carolina Yearly Meeting, as speakers, a well attended Peace Conference was held at Guilford College, October 31—November 2nd. The conference was sponsored by the F.O.R. and the Regional Office of the AFSC.

* * * *

It is now possible to report that the estimated volume handled by the Friends Service Committee warehouses since the clothing work began about 35 years ago is over 6500 tons, or more than 18 million articles of clothing or pairs of shoes. Shipments will be continued to the 13 countries receiving AFSC gifts-in-kind this year. Additional shipments will also go to Arab refugees in the Middle East.

* * * *

Senator H. Paul Douglas, a member of the Society of Friends, has written two books, recently reviewed by the Central Department of Survey and Research of the National Council of Churches. They are *Ethics in Government* and *Economy in the National Government.* Readers interested in the review may write for "Information Service," the National Council of Churches, 297 Fourth Avenue, New York 10.

The Friend (London) announces that, beginning at the first of the year 1953, the space in the journal will be increased both as to page size and number of the pages so that approximately a fifty percent increase in contents will be available. This will offer more information on Friendly affairs and more articles on vital topics. American Friends who visited England this past summer would enjoy a subscription. Inquiries should be addressed to *The Friend,* 8 Endsleigh Gardens, London, W. C. 1.

* * * *

Helen Corse Barney, author of *Fruit in His Season,* the story of the migration of the Quakers from North Carolina to Southern Ohio, was on the Wilmington College campus recently seeking material for a new book on the underground railway. The Clearwater, Florida, writer who fictionalized the settlement of Quaker communities in this Ohio area — Wilmington the strongest of the group — scanned the college library's 30,000 odd volumes for material which would tell her about the escape of slaves through the Clinton County area to the North.

* * * *

Milley Chapman has accepted the position of secretarial assistant to Norman Young and advisor for the young people of the Union Street Friends Meeting in Kokomo, Indiana. She is the daughter of Achsa and Leland Chapman of Bloomingdale, and a graduate of Earlham College. She recently returned to the United States from three years service in Japan for the Fellowship of Christian Reconstruction. She served in Japan under the Cooperative Board composed of Presbyterian, Evangelical and Reformed, and Methodist representatives.

* * * *

The November issue of *Friends World News* brings an evaluation of the World Conference by the English Friend, William Fraser, an account of the Tercentenary by Richmond Miller, a "Young Friend's Reactions to Reading and Oxford" by Theodor Benfey, and an article on "Spontaneous Group Worship" by Horace Alexander. There are also several short articles on activities of the Friends World Committee and its sections and a descriptive list of World Conference material. Write for copies to: Friends World Committee, American Section, 20 South 12th St., Philadelphia 7, Pennsylvania.

* * * *

The American Friends Service Committee plans to develop, through its office in Greensboro, N. C., a Job Opportunities Program in the southeastern part of the United States. Such a program, as are other similar programs, will revolve about friendly conversations with management, labor, and community leaders, pointing up their responsibility and opportunity in the field of merit employment.

Mayes Behrman, a Southern businessman, was appointed to begin in this work. In addition to being sales manager for a large firm in the South, he is a graduate of Baylor University in Waco, Texas, and has since worked actively with Southern church groups concerned with problems of community relations.

* * * *

Jonathan Evans Rhoads and Lewis Edgar Waddilove will represent American and British Friends in an exploratory mission to Korea, announced recently in these columns. The purpose of the mission will be to survey the situation and possibly recommend relief projects which the American Friends Service Committee and the Friends Service Council might undertake. They planned to leave this country early in November.

Jonathan Rhoads, a professor of surgery at the University of Pennsylvania Hospital, is a member of Germantown Friends Meeting and Philadelphia Yearly Meeting (Arch Street). Two years ago he served with a medical technical mission in Japan.

Lewis Waddilove, a British Friend, is executive officer in charge of social inquiries of the Joseph Rowntree Village Trust in England. During World War II he was field director of the Friends Service Unit in North Africa, the Middle East and Italy.

A New Song

By Ward Avery

"Come to Jesus for Sweet Healing Peace"

Price: 25c Postpaid

Order from: Ward Avery, Box 290, La Porte, Indiana

Friendly Fellowship

WEST NEWTON—One hundred and twenty-five years of Quaker tradition were commemorated on Sunday, October 26, at West Newton (Ind.) Friends Meeting when its anniversary was observed at special morning and afternoon services. The past and the future were joined in the present when ground was broken for an annex to the meetinghouse.

Glenn Reece, Superintendent of Western Yearly Meeting, delivered the anniversary sermon at the morning service. A basket dinner and historical review preceded the ground-breaking ceremony, which was led by Sumner A. Mills, trustee and chairman of the Building Committee. The first spadeful of earth was turned by G. P. Newsom.

A highlight of the day's program was the messages of several of the past ministers who returned for the occasion. They were Leslie and Ethel Bond of Fountain City; Adaline Christie of Washington, D. C.; William Cleaver from Carmel; Ada Brown, whose late husband, Albert Brown, was the first salaried minister of the meeting; and Marguerite Carter, widow of James D. Carter.

Another feature of the day was a display of old pictures, antiques and other mementoes of the past, planned by Kate Barnett and Bertha Black.

The minutes record that on the second day of Sixth month, 1827, Fairfield Monthly Meeting of Friends granted a request of "Friends living on Landers Creek and thereaway" to establish a preparative meeting to be called Easton. In 1878, according to the records, the name was changed to West Newton, which has existed as a separate monthly meeting since 1941.

We turn the pages of these records of the past that have come down to us, and we see in our mind's eye the procession of persons who have given us our heritage. But the records fail to bring us the breath and life that are the real pulse of the meeting. For that, we must turn our minds and imaginations to the traits of character, the individual deeds of neighborliness and faith, the circumstances that fail to find their way into the minutes of meetings and reports of committees.

To us has come a record of the decisions, of the final actions taken. It is into our own lives we must look to realize that the problems which merit but a few faded, flowing lines in the minutes, lay heavily on the hearts of those who bore them and many an hour of individual labor and of earnest soul-searching has given us our inheritance. We must read between the lines for the warmth and laughter, the joys and sorrows of those who were harried as we are today by outside pressures, who found their real rewards in the peace of a quiet conscience.

Elizabeth Finch McCain

* * * *

AMBOY, INDIANA—Our college students returned to their respective schools this fall. Marie Smith is a senior at Earlham; Wayne Vincent is a junior at Earlham; Phillip Howard returned to Purdue as a sophomore; Joan Winger, whose parents live on the Amboy Church Farm, is a sophomore at Ball State; Vonda Bundy is a senior at Marion College.

Bernard, Glennis and Nancy Douglass returned September 10 from their trip to the Friends World Conference at Oxford, England, and from an extensive tour of Europe. They spoke briefly in the meeting for worship on Sunday, September 14, of their experiences. They showed some of their pictures at the evening worship on October 26.

Darl Overman has been given an honorable discharge from his service in the air corps in order that he may manage the farm.

The Boys' Choir of White's Institute presented a program of sacred music on Sunday evening, October 12, at the evening worship. A free-will offering was taken to help for needed building improvements.

The young people's organization, formerly known as Friendly Forum, will now be known as Young Friends Fellowship. Rex Hahn was named president of the group.

On Sunday, September 7, the men of our church met to elect officers for their new organization for fellowship and service. Paul Norris was elected to lead the group for the year. They will have their first meeting on November 11 when Norman Young will be the speaker.

Plans are now in progress for the observance of the 100th Anniversary of the establishment of the Amboy Monthly Meeting. The celebration will take place at the time of the June, 1953, sessions of Wabash Quarterly Meeting which will be held in our church. Either a two- or three-day meeting is being planned.

A new public address system has been installed, through the generosity of Harvey and Dessa Boyd who recently joined our church. A tape recorder has also been purchased. Sermons will be recorded and taken to the shut-ins.

Marie Lamb

* * * *

FARMINGTON QUARTERLY MEETING—Visitors from Buffalo, Ithaca, Cleveland, Ohio, and Toronto, Canada, were present for the sessions of Farmington Quarterly Meeting held at Collins, New York, October 25-26. Attention centered on reports from the Friends World Conference. David Lawley, director of the Ontario Institute for the Blind, and Harrop Freeman of the Law School faculty, Cornell University, very ably presented some of their conference experiences. The comments of David Lawley on the Tercentenary were of special interest. He was born at Marsh Grange, the birthplace of Margaret Fell, and but four miles from Swarthmoor Hall.

Special recognition was given to Harmon and Emma Landon, attenders of Collins meeting. They will celebrate their 65th wedding anniversary October 31st. On Sunday afternoon Emma Landon took her customary place as presiding clerk of Farmington Half Year Meeting (Genesee Y.M.) at the old North Collins Meetinghouse. A note of congratulation was sent to another "mature" couple, unable to attend, Harrison and Grace Parker, North Collins. Earlier this month they celebrated their 66th wedding anniversary. These two couples have been intimate friends since their youth.

In the Larger Circle

Another step of progress in interracial goodwill was reported in Minneapolis, when a Negro family moved into a traditionally white area. Ministers and others of the district, together with a local daily paper, supported their right to live in the neighborhood.

* * * *

Brotherhood Week, February 15-22, was announced by Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews which sponsors the observance. Brotherhood Week was instituted as an annual observance by the National Conference in 1934. It is a recurring reminder that we are all, by creation, children of one God, morally responsible one to the other for our liberties and our mutual welfare.

Any of the books described on page 397 of the November 20 issue of The American Friend can be ordered from The Friends Book and Supply House, Richmond, Indiana.

Correspondence

ON STEVENSON ANCESTRY

To the Editor:

I note that on page 364 you refer to Jesse W. Fell, [great grandfather of Adlai Stevenson,] as a Quaker. This was true but in 1839 (7 mo. 28) he was condemned for marriage out of unity by Whitewater Monthly Meeting (Hicksite). Does that mean disowned? In 1859 he was active in forming at Bloomington a Free Congregational Society.

Henry J. Cadbury
7 Buckingham Place
Cambridge 38, Mass.

* * * *

PACIFIST VETERANS ORGANIZE

To the Editor:

Most of your readers will be gratified to know that a national organization has been formed called Veterans Against War. It is a group of pacifist veterans who seek to crystallize revulsion against war into positive peace action. Membership is open to men and women who are veterans of World Wars I or II as well as the Korean War. We welcome as associate members others who have had some experience under a military school, R.O.T.C., the Reserves, the National Guard, etc. Those interested in learning more about the VAW, its purpose, organization, and program should write to the undersigned at 50 Franklin Avenue, Souderton, Pennsylvania.

Frank R. Keller
(Acting Secretary-Treasurer)

ATTENDANCE AT MEETINGS

Query: Are all meetings for worship and for business duly held and are you regular and punctual in attending them? Do you come with heart and mind prepared for communion with God and fellowship with one another? Do you individually assume your rightful share in the responsibility of the work and worship of the Meeting? Are your meetings for business times of spiritual concern and prayerful search for the way of truth?

While the appointment and the conducting of the meetings for worship and for business is a corporate responsibility, the punctuality and regularity of attendance as well as participation in such meetings, is purely a responsibility of the individual. It should be remembered that failure to fulfil these obligations, except when physically impossible, constitutes a violation of moral and spiritual rightness; and if continued, tends to degenerate one's spiritual life and power. It should be deeply appreciated that in this country the individual may discharge these responsibilities in a definitely Christian fashion even though he may not live in the immediate vicinity of the church where he holds membership. Few indeed are the communities where opportunities for spiritual worship and Christian service are not to be found.

Equally important with being regular and on time in attendance at these services, is our attitude of heart and mind, if we would receive the highest benefit, as well as make our highest contribution to these services. Let us observe that "communion with God and fellowship with one another" are equally essential if the high purpose of our coming together is to be achieved, both in "meetings for worship and for business."

It is further recognized that as the individual members diligently observe these high privileges and obligations, the corporate body will be greatly strengthened, with our meetings for worship becoming times of high spiritual attainment and inspiration, and our meetings for business becoming truly, "times of deep spiritual concern and prayerful searching" after and following the "way of truth" in our endeavor to build the kingdom of God on earth.

B. Orville Fisher

"The best and fullest edition of this great book"—The Friend

THE JOURNAL OF GEORGE FOX

A Revised Edition by John L. Nickalls

When a man came with a naked sword and set it to George Fox's side, Fox said, "I looked up at him in his face and said to him, 'Alack for thee, it's no more to me than a straw.' "

When the news was brought to Fox that at Evesham stocks had been set up against his coming, to Evesham at once he went.

'If formal etiquette expected him to say to a man what he very well knew was not true, then he resolved to have nothing more to do with formal etiquette till the end of the world!'

'I desire nothing but law and justice at thy hands,' he told a judge, 'for I do not look for mercy.'

He visited Cromwell, and when he left, Cromwell 'catched him by the hand, and said, with tears in his eyes, "Come again to my house." '

He was, what William Penn called him, 'an original, being no man's copy.'

This book is this man's journal—his very voice and ways.

$4.50 at all bookstores

The Friends Book & Supply House, Richmond, Ind.

BIRTHS

BOLINGER—To James and Marcella Bolinger, a son, Duane Elvin, on August 12, at Winchester, Indiana.

DURBIN—To Delbert and Jeannette Durbin, a son, Craig Lee, on October 27, at Winchester, Indiana.

NICHOLSON—To Francis T. and Jean Michener Nicholson, a daughter, Erica Lee, on October 2nd, at Lansdowne, Pennsylvania.

PHILPOTT—To Charles E. and Laura Ellen Philpott, of Bloomingdale, a daughter, Vicki Lynn, on October 19,

WEBB—To Norval E., Jr., and Bonnie Webb of South Dakota State College, on August 22nd, a son, John Charles.

WHITTLESEY—To Nathan and Margaret Whittlesey, Calistoga, California, a daughter, Rachel Sara, on October 10.

WHITTLESEY—To Taber and Isabelle Whittlesey, Nevada City, California, a son, Wayne Thomas, on November 1.

DEATHS

CAMMACK—Lydia M. Cammack, on October 31, at the age of 95. She was a pioneer Whittier resident and a W.C.T.U. member for 65 years. Born in Indiana, she came to Whittier in 1892 from Wisconsin, and has been active in community affairs all of her life here. Even during the last year of her life her mind remained active and she contributed much to compiling of historical records. During her life she compiled several books of history and biography.

A birthright Quaker, her chief interest was educational work for Japanese and she organized classes in her home, teaching English and the Bible to Japanese pupils. She founded the Japanese Friends Church in Norwalk.

Surviving are one brother, Linford Williams of Ontario, several nieces and nephews and a daughter-in-law, Mrs. Hazel Chilson of Whittier.

JONES—Elizabeth B. Jones, after a serious illness of many weeks, died on October 26 at her home, 2 College Circle, Haverford College, Pennsylvania. She had lived a long and useful life in the city of Philadelphia. She was eighty-one. Her husband was Rufus M. Jones. Their only child is Mary Hoxie Jones, also of Haverford.

All those who knew Elizabeth Jones will think of her for her contribution as the wife of a public man and religious leader. Her role was the necessary counterpart of a great contribution to the religious life of this country. While it is true that she went on some of the long journeys to other countries with Rufus Jones, it was not her practice to travel about on short trips. She kept an orderly and dignified life at home, a restful environment for all who crossed her threshold. Almost the best thing that can be said about her relationship to people is the fact that she kept the same cook for fifty years.

In writing about the life of a woman who had great gifts in the natural pattern of life which marriage requires of woman, it is not easy to express adequately a measure of her greatness. To the many people who knew Rufus Jones and who did not know Elizabeth, it can only be said that if she had traveled with him and taken a place in his public life, the greatest qualities of her life would have been hidden. It was the peacefulness of her life, the quiet friendliness, the orderly conduct of her life, her faithfulness in attending Friends Meeting, her humility which was truly unconscious, her keen and able mind, her wise silences, her honest judgments, the unknown charities (except for the hundreds of garments she must have knitted for the Service Committee in our presence), her interest in children, in the young people, in the aged, all these and much more emanated from her happy person. Her inner strength was a bulwark to all who passed her way. She lived a life so well that the rest of us were ashamed not to solve our problems for ourselves. What gift is greater than to lead others unconsciously into the knowledge of how to live? When Rufus Jones entered his house there was always the word, "Elizabeth?" Many people are saying in their hearts, "Elizabeth?" The answer lies in our memories.

JONES—Lora Sibley Jones, widow of I. Lincoln Jones, of South China, Maine, at the home of her daughter, Doris J. Cook in Middlesex, New Jersey, October 19, at the age of 82. She was an active member of China Monthly Meeting for many years, despite frail health. Three sisters survive her, in addition to two sons and two daughters, Harvey D. Jones, Clerk of the Permanent Board of New York Yearly Meeting, Carrol M. Jones of South China, Doris J. Cook, and Gladys J. Tollefson, of Richmond, Ind. Roscoe E. Jones, a successful poultryman in Maine, now deceased, and Barclay L. Jones, late Headmaster of Friends Central School were also members of her immediate family. Burial was in the family lot at South China, Maine, with Arthur Jones, of Winthrop, officiating.

WILD—Rebecca, wife of James Wild, on October 9 at Amesbury, Massachusetts, age 74.

Before her marriage to James Wild in 1915 Rebecca's church affiliations were in the Baptist Church in Darlington, England, her native town. She joined Friends and became a devoted worker with her husband in his work in the ministry. She had a special gift in visiting aged and shut-in women, and her friendly and sympathetic help was much appreciated by many in the community. She had a deep interest in evangelical missionary work, a concern for temperance (for a number of years she was president of the local temperance group), and her labor of love for the Friends Service Committee clothing work.

Rebecca Wild had a deep faith in eternal realities. Two days before she passed on she quoted the words of Fanny Crosby's hymn, "Hold Thou My Hand." Funeral services were led by George A. Selleck of Cambridge.

For Christmas

Twenty-five Gifts in One Subscription

Use the insert in this issue and make your gift "Twenty-Five-in-One." This is the offer of your Quaker journal.

THE AMERICAN FRIEND . . . . . Richmond, Indiana

GEORGE SCHOOL — **Community Living**

Educating 440 BOYS AND GIRLS FOR RESPONSIBLE CONCERNED ADULTHOOD

It is vitally important that we reaffirm our faith in man's integrity and worth.

You and I live in an age which theologically tends to deny a man's goodness and militarily thinks so little of his value that he is always expendable.

—Willis Weatherford,
at the George School Convocation

For further information please write
RICHARD H. McFEELY, Principal, Box 350, George School, Pa.

1799 WESTTOWN SCHOOL 1952

Westtown offers ten Competitive Regional Scholarships for the school year 1953-54 based on character, leadership, and intellectual performance. Winners will receive grants of $500 each, and these are renewable year by year if a satisfactory record is maintained. To be eligible, a pupil must be a member of The Society of Friends or have one parent who is, or has been, a Friend, and ready to enter either grade ten or eleven.

Each applicant will be given in his home locality, three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications for 1953-54 must be in hand by Third Month 1st, 1953.
For application forms address:

Daniel D. Test, Jr., Westtown School, Box 1000, Westtown, Pennsylvania

Monroe FOLDING BANQUET TABLES

DIRECT PRICES TO CHURCHES SCHOOLS, CLUBS SOCIETIES, etc.

WRITE FOR NEW CATALOG AND DISCOUNTS

Manufactured by THE Monroe COMPANY 131 CHURCH ST., COLFAX, IOWA

BE SECURE BE PROVIDENT

PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA

Pennsylvania • Founded 1865

LOCAL MEETING DIRECTORY

Alhambra, California.—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California. — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 5859 Dorchester Ave. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone UNiversity 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone MUlberry 6528.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. — Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana. — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida.—Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana.—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California. — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana. — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana.—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts. — Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New Haven, Connecticut.—Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York, from October 1st through April each Sunday at 11 a.m.

Orlando, Florida.—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California.—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington. — University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida.—Friends Meeting, 130 Nineteenth Ave., S.E., Meeting and First-day School at 11 a.m.

Tucson, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts. — Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.